

ladies of that church, they joined the Presbytery at tea. The above society comprises fifteen auxiliaries and seven mission bands, with 606 members. The contributions for 1888 were \$1,440.

THE annual meeting of Calvin Church, congregation, Rev. G. D. Bayne, B.A., pastor, was held recently. There was a large attendance. Reports were received and adopted from the Session, the Sabbath school, the Woman's Working and Benevolent Society, the Woman's Foreign and Missionary Society and Mission Band, the Treasurer, the Temporal Committee, the Trustees, the Cemetery Committee, and the Building Committee. From these reports we gather that the number of families connected with the Church is 173; and the communion roll numbers 261. During the year there were added 100 communicants. There were twelve removed—eight by certificate and four by death. The number in the Sabbath school is 318. For the ordinary running expenses of the congregation, \$3,110.54 were contributed, and for missions, \$623. Of this latter amount, the Women's Foreign Missionary Society contributed \$76; the Mission Band, \$71, and the Sabbath School, \$116. Taking into account the sums contributed by the congregation, other than those transmitted through the treasurer, the contributions to Missions for 1888 were over \$1,000. The total payments for religious and benevolent purposes (exclusive of church debt) amounted, for the year, to \$5,543. Mr. William Moffat, in his report as chairman of the Temporal Committee, pointed out that the subscriptions and contributions of the congregation for Church purposes amounted, for the year, to over \$13,000. Heartily congratulations were exchanged over the wiping out of the debt, and the fact that all the accounts have a goodly balance in the hands of the respective treasurers. It was decided to proceed to the election of four additional elders without delay. All were urged to adopt the system of weekly offerings. A new organization was found to be known as the "Missionary Association of Calvin Church." The pastor was elected honorary president; Dr. Dickson, president; Mr. Hunter, treasurer; Mr. Andrew Johnson, secretary; all the office-bearers of the Church to form an executive committee, and all persons connected with the Church to be members of the association. Office bearers for the current year were appointed, including an addition to the Board of Managers, which now numbers twelve, with the ministers and elders, members *ex officio*. At the close of the business part of the meeting, the congregation repaired to the church parlours, where refreshments were served by a committee of ladies.

THE annual meeting of MacNab Street Presbyterian Church, Hamilton, took place last week in the school-room, and was largely attended. The pastor, Rev. D. H. Fletcher, conducted devotional exercises, after which Mr. Macdonald was unanimously chosen by the congregation to preside over the meeting. Mr. James Chisholm was elected Secretary. Rev. D. H. Fletcher read the report of Session. From it is learned that twelve members were removed by death during the year. Total membership last year, 456; members added during the year, fifty-five; members removed, thirty-seven; net increase, seventeen; present membership, 473. Mr. James Chisholm read the report of the managers. Mr. John Moodie, Treasurer, submitted the financial statement. The receipts had been \$5,158.51; expenditure, \$5,390.58; balance due Treasurer, \$232.07. Dr. Macdonald read the report of the Sabbath-school Superintendent as follows: The number of pupils in the school ranges from 140 to 170 weekly, and the Superintendent deplures the fact that more girls attend than boys. The library is in poor condition and needs replenishing. There are twenty-three teachers, 251 scholars; the total average attendance is 152, an increase of fifteen over last year. The collections amounted to \$188.43. Mr. Thomas Cook, Jr., Secretary-Treasurer of the Sunday school, submitted reports, showing a healthy condition of affairs. Mr. J. C. McKeand read the report of the Mission School on Locke Street, showing that a good work is being done there. The Ladies' Aid Association presented its report. The efforts of the association had been directed chiefly to raising money to pay off the indebtedness for the carpeting of the church, and this object had been accomplished. Rev. D. H. Fletcher submitted a memorandum from several of the societies, as follows: Ladies' Aid Association, members twenty; amount contributed, \$306. Auxiliary in connection with the Women's Foreign Missionary Society, members forty-nine; contributed during the year \$170. Senior Mission Band, members thirty-three; contributed during the year, \$135. Juvenile Mission Band, members twenty; contributed during the year, twenty-five dollars. Mr. Fletcher stated that the amount contributed for missions by the church during 1888 was \$1,450.88. Mr. J. B. Black presented the report of the Band of Hope. The membership is sixty-five and the average attendance forty-three. The work is progressing well. Messrs. Alex Davidson and John V. Osborne were unanimously elected auditors for the ensuing year. Sheriff McKellar and Mr. Walter R. Macdonald were elected trustees. To take the places of retiring managers, Messrs. A. Turner, Louis Stuart, Angus Sutherland and Henry Macdonald were chosen.

THE annual meeting of St. Andrew's Church in the thriving town of Campbellford, was held on the 16th January. The ladies provided refreshments in the Sunday school room where a very social time was spent from 6 to 7.30, when all adjourned to the body of the church where reports were presented from all the organizations of the church. In spite of a heavy rain nearly two hundred were present, and they were rewarded by hearing the most satisfactory reports in the history of the congregation. The pastor, Rev. J. Hay, B.D., occupied the chair. The session's report showed forty new members during the year, making 291 on the roll, an average of 205 at communion, and from 100 to 120 at prayer-meetings. It expressed gratitude to God for increased interest in spiritual matters, and for a growing missionary spirit, and urged a still larger attendance at the prayer meeting—"the spiritual pulse of the Church." The contributions for missions and other schemes of the church were \$513. The Sabbath school reported sixteen teachers and 210 scholars (average 152); 424 volumes in the library; seventy dollars for Pointe aux Trembles; and \$127.71 from ordinary collections. Reference was made to the great benefit received from the weekly teachers' class conducted on Friday evenings by the pastor. The W.F.M.S., has twenty-five members, and meetings of great interest from reading letters received directly from missionaries, from essays on mission subjects, and from discussing mission work. \$82.85 was raised and \$50 worth of clothing was sent by the congregation to the North-West. The Ladies' Aid Society has thirty members, to nightly meetings, committees for visiting the sick, needy, strangers, etc., and raised \$205. The Young People's Society has fortnightly meetings of great interest and profit, and an attendance of forty or fifty. The Happy Workers is a band of fifteen girls who have regular meetings for discussing missions and kindred church work, and contributed \$8 for missions. The congregational treasurer reported ordinary receipts: from pew rents, \$905.55; Sabbath collections, \$55.55; other sources, \$138.88, making a total of \$1,600.32; expenditure, \$1,537. balance on hand, \$13.32. For spite, \$91; for church debt, \$432.14. The managers' report expressed pleasure at the increased liberality of the people, and strongly recommended the enlargement of the church stating that 134 persons had joined the church since the last seat was taken. These reports show that the ordinary church funds during the year were \$3,130.32, and that there has been a considerable advance made in all branches of church work. It was resolved that the reports be printed in pamphlet form for members. Messrs. T. S. Porter, J. P. Hume, W. W. Cumming and Colin Dow were appointed managers for the next three years; and Messrs. R. Dinwoodie and John Clark were appointed Auditors. Heartily votes of thanks were given to the choir and the officers of the various organizations. This most satisfactory meeting was closed with an encouraging and stimulating address, and an earnest prayer by the pastor.

THE annual meeting of Knox Church congregation, St. Thomas, was held recently, the spacious lecture-room of the church edifice being filled with members and adherents of the church. The pastor, Rev. W. H. W. Boyle, B.A., presided. The report of the session states that on the 28th of June our present pastor was inducted over us and since then we have to report a large addition to our membership, increased attendance at Sabbath services and week meetings, and a marked interest in things pertaining to the Kingdom. The report refers to the increased attendance at weekly prayer meetings, and expresses gratification at the great interest taken by the young people in church work; the large number of young men who every Sabbath morning meet for prayer and conference being most encouraging. The different missionary societies of the church, the Women's Society and the Young People's Society, have each done good work in their several spheres. The church membership in January, 1888, was 438; added during the year by profession of faith, 150; by certificate, thirty-two; total, 620. Five were removed by death and seventy-six had left bounds, making the total membership December 31st last 539. Since that time forty-seven had been added, making the present membership 586. During the year thirty-seven adults and nine infants were baptized. The Board of Management reported that when Rev. Mr. Boyle took charge of the church there were about 105 chairs not taken, whereas to-day the Board had not room for sittings for all applicants. There has been collected from the congregation for all purposes of the church over \$6,500, with a balance on hand of \$313.98. The report of the Ladies' Society, M. McCrone, president; F. McLarty, secretary, expressed hope that the present membership would be largely augmented. The twelve collections taken up during the year aggregate \$333.28. The Mission Band reported a membership of sixty-nine. The receipts during the year were \$129.01, and the disbursements \$28.95, leaving a balance on hand of \$100.03. The report of the Literary Society was read by the secretary, Mr. George McColl. D. Forbes, superintendent of the east end Sabbath school, presented his report, showing that at present 250 scholars were enrolled with an average attendance of 180. There were sixteen teachers and two officers. Mr. D. K. Mackenzie, superintendent, read the report of Knox Church Sabbath-school, showing that on December 31st it had on the roll thirty-six officers and teachers and 345 scholars, the grand total of both schools being 649. During the year fifty-eight scholars joined the church on profession of faith. The Woman's Foreign Missionary Society reported a membership of forty-three and that \$129.03 had been raised. A report showed that \$659.68 had been collected by the ladies for the schemes of the church. Moved by Mr. C. Macdougall, seconded by Mr. A. Murray, and resolved, that the members of this congregation have the utmost confidence in its pastor and desire to express their unbounded love toward him during the short time we have been together, and also thankfulness to the giver of all good gifts for sending the Rev. W. H. W. Boyle as pastor to them. Carried unanimously. Mr. Boyle suitably replied, expressing thankfulness for their confidence.

#### MONTREAL NOTES.

Missionary meetings were held this week in many of the country congregation of the Presbytery, especially in the Chateaugay district. The attendance is reported as good, there being an average Sabbath congregation at several of the meetings. In addition to ministers from the city, two of the students, Messrs. MacVicar and McKenzie, who propose going to China, took part in some of the meetings.

On Monday last, a meeting of the congregation of St. Andrew's Church, Huntingdon, was held, when the question of erecting a new church was considered, and a resolution adopted to go on with the work. Several thousand dollars were subscribed at the meeting and a canvass is about to be made of the whole congregation. St. Andrew's Church, Huntingdon, has been in existence for nearly sixty years. It is in the centre of a prosperous farming community. Most of the 136 families connected with it are in comfortable circumstances, and their new church will doubtless be a credit to themselves and an ornament to the village. Their present pastor is the Rev. J. B. Muir, M.A., formerly of Galt and Lindsay.

At a meeting this week of the congregation of Chalmers' Church, Quebec, it was unanimously agreed to ask the Presbytery to moderate in a call to Mr. Robert Johnston, B.A., one of the class that graduates at the Presbyterian College, Montreal, this spring. Mr. Johnston is a graduate in arts of McGill University, and during most of his theological course at the Presbyterian College, has been missionary of the Crescent Street congregation. He is a student of much promise, and his services are in great demand.

A special meeting of the Montreal Presbytery was held on Friday, when the induction of the Rev. J. Myles Crombie into the pastorate of the Côte des Neiges Church was appointed for Friday, March 3, at seven p.m.; the Rev. Professor Scrimger to preside, the Rev. J. Barclay to address the minister and the Rev. Dr. Warden the people.

From the acknowledgments in the March number of the *Record* it will be seen that the contributions for the principal schemes up to February 5 compare favourably with those of the same date last year. The following are the amounts received to February 5:

	1888	1889
Home Missions.....	\$22,652	\$22,162
Augmentation.....	9,374	10,806
Foreign Missions.....	20,370	27,324
French Evangelization.....	14,217	14,655
Pointe-aux-Trembles Schools.....	7,743	10,607

A large number of congregations seem to have sent in their contributions this year earlier than usual, so that the result at the close of the ecclesiastical year on May 1 may not be so favourable as the figures indicate.

The Rev. J. Wilkie is expected here this week in the interest of the Church's Foreign Mission work in Central India.

The annual report for 1888 of St. Paul's Church, Rev. J. Barclay, M.A., has just been issued in printed form. There are nineteen elders and eight trustees. The communicants number 631, the additions during the year being sixty-five, viz., thirty-seven by certificate, and twenty-eight on profession. The number removed was fifty-eight. The attendance of members at the communion averaged 501. The receipts from pew rents amounted to \$7,800 and from ordinary plate collections \$4,388, an increase in these sources of revenue of \$350 over the preceding year. The special collections for the Poor Fund amounted to \$731. The expenditure for congregational purposes amounted to \$14,112. The receipts for missionary and benevolent objects, by schedules, were \$5,297, the largest in the history of the congregation. In addition to this \$1,004 was raised for the support of the congregation's missionary in Central India. The contributions of the Sabbath school, numbering 255 scholars, amounted to \$335. The Victoria Mission Sabbath school has 224 children on the roll. Its missionary contributions last year were \$138. The amount raised by the Ladies' Bazaar and Aid Society was \$650. For all purposes the contributions of St. Paul's Church last year were \$32,158. The congregation were offered \$5,000 by an anonymous member towards the erection of a manse, on condition that \$12,000 in all were raised for this purpose. The whole amount has been subscribed and the manse is to be erected this season. The report contains a list in full of the heads of families, etc., with their addresses.

The Saturday afternoon class for Sabbath-school teachers, conducted by the Rev. A. B. Mackay, is hereafter to meet in the Lecture-room of the Dominion Square Methodist Church, this change being necessitated by the large attendance. The class was conducted there on Saturday last by the Rev. Dr. Pierson, of Philadelphia, who preached in Crescent Street Church to large congregations on Sabbath morning and evening.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

March  
1889.

#### JESUS THE MESSIAH

[Mark 8, 27-9:1]

GOLDEN TEXT.—Whosoever will come after Me, let him deny himself, and take up his cross and follow Me.—Mark viii. 34.

#### SHORTER CATECHISM.

Question 10.—In opposition to the modern doctrine of evolution that man has worked up from the condition of an animal to moral agency, and from bestiality, through savagery and barbarism, to civilization, the whole Bible doctrine of sin and redemption, running through both Testaments, maintains the following points: (1) Man was created holy, but mutable. (2) He had a fair trial in a pure world and with an easy and reasonable test. (3) He voluntarily sinned and corrupted his nature. (4) Hence he is polluted, guilty and helpless. (5) Hence the necessity of the expiation of guilt by the blood of Christ, and of the removal of pollution and helplessness by the Holy Ghost. That God made Adam holy is proved (1) from Scripture (Gen. i. 26; Col. iii. 10; Eph. iv. 24; Eccles. vii. 29). (2) From reason. If God did not make Adam holy, he never could have become so. Moral character comes before moral action. The tree must be made good in order that the fruit should be good. A holy being might produce sin through selfishness, appetite, or inattention. But holiness could never originate in moral indifference, which in a moral being is itself sin. The double phrase in Gen. i. 26, "in our image" and "after our likeness" simply intensifies the emphasis. This likeness to God, which of course applies only to the soul and not to the body of man, is of two kinds. 1. The constitutional likeness as a rational, moral, voluntary spirit. This likeness man never has lost, and never can lose in any world. 2. The moral and spiritual likeness, consisting in spiritual knowledge, righteousness, and true holiness, which the children of Adam have all lost in his fall, and which is restored to all believers in Christ by the Holy Ghost in their regeneration and sanctification. The "dominion" of man over the creatures (Gen. i. 26) partly results from man's "constitutional likeness to God," which he has not lost; that is, from his superior intelligence. But for the absolute sanction of this right, and for its unlimited exercise, all must wait until our nature is completely "renewed in knowledge (and true holiness) after the image of Him that created him" (Eph. iv. 24, and Col. iii. 10).—A. A. Hodge, D.D.

I. The Messiah.—The comparative quiet was taken advantage of for the fuller instruction of the disciples. Christ, by addressing to them the question, Whom do men say that I am? gave them the opportunity of making a full confession of Him. The answers given were varied. Christ was an object of much public interest. His character, person and teaching were much discussed by the people, and the disciples state what some of these opinions were. Some thought that He was the martyred Baptist restored to life. Some thought that He was the prophet Elijah who had mysteriously left the earth in a fiery chariot, and others thought him one of the band of prophets God had sent for the purpose of declaring His truth. Turning to the disciples themselves, and making the question still more pointed and personal, Christ asks, "But whom say ye that I am?" Peter, so often spokesman of the twelve, speaks out their intuitive convictions, "Thou art the Christ," the anointed Messiah so long promised, and whose coming for the deliverance of Israel was so long expected. It was a great confession. Though it is plain from what Peter said soon afterward that he and those with Him were far from comprehending its meaning it was nevertheless a confession of marvellous import.

II. The Suffering Messiah.—The time for the public announcement that Jesus was the Messiah had not yet come. He charged the disciples "that they should tell no man of Him." The disciples themselves were not yet able to comprehend the full truth concerning Him. The people would misunderstand the declaration of His Messiahship. They would be disposed to consider it in a national, not in a spiritual sense. Hence it was necessary that both disciples and people should understand that he was to be a suffering Messiah. From first this open confession on the part of the disciples that Jesus was the Christ, He began to lead them into the truth concerning Himself and His work. The Son of Man, while God-man, He was the only perfect representative of humanity at its best. This was the very title given to the Messiah by the prophet Daniel. He was not to be a triumphant earthly conqueror and to reign in splendour as an earthly king over the nation. His kingdom was grander and vaster than they had yet been able to conceive. The Captain of our salvation was to be made perfect through suffering. The disciples were forewarned that the leaders of the Jewish people, whom they might have expected to receive Him joyfully, would reject Him, and that He would be put to death. Thus He was to make atonement for sin. Then Jesus as clearly foretells His resurrection after three days, thus giving the fullest proof as to the reality of His Messiahship. This was the first distinct announcement to the disciples of the dread trials through which He was to pass before His redeeming work was accomplished, when He should ascend as the glorified Saviour to the right hand of the Father. This aspect of Christ's mediatorial work, the sufferings that awaited Him, was an unwelcome truth to the disciples. Peter, the ever-ready spokesman of the Twelve began to rebuke Him. The Saviour looked on the disciples. His penetrating glance divined their inmost thoughts, and He spoke in strong terms of rebuke in reply to Peter. "Get thee behind me, Satan."

III. The Messiah's Followers.—The Gospel call is freely addressed to all, "Whosoever will come after Me." At the same time Christ fully and fully explains what its acceptance implies. First of all a fixed resolution is made—whosoever wills, resolves, determines to come is cordially received, and it is the best resolve than can be made. It means self denial, the renunciation of self, the full acceptance of Christ as master. It also means cross bearing. Wherever Christ's will conflicts with our will and inclinations, His will must be supreme. It is hard to bring our wills into subjection to His. Then there are the burdens laid upon us that have to be borne for His sake, these the crosses that have to be taken up and carried. Christ is the leader of His people. They have to follow his leading through a life. If it is thought that these burdens can be escaped by refusing to obey and follow Christ, if all that is supposed to constitute the chain of life is to be obtained by pursuing them in opposition to His will, life itself will be lost, as well as the eternal blessedness that Christ bestows on all his faithful followers. If the choice between worldly comfort and prosperity and doing Christ's will is made in favour of following Christ at all hazards, then whosoever makes this choice for Christ and the Gospel's sake, makes his life a noble victory. His life is saved. Eternal blessedness is his. The worth of true soul life is incalculable. The whole world could not compensate for its loss. All the profit the world can bestow ends in loss. But a soul lost is the most fearful of all losses. Seeing then that following Christ and suffering for His sake would be distasteful to many so that they would be ashamed to be reckoned among His followers, such are warned that when all that they have striven for ends in loss when He comes in His heavenly glory, the triumphant King of kings and Lord of lords, the Son of Man will be ashamed of them.

#### PRACTICAL SUGGESTIONS.

We ought to be able to give a right answer to the question, "Whom do men say that I am?"

It is our duty to confess Christ. Christ and Him crucified is the essence of the Gospel, the foundation truth of our salvation.

All disciples in Christ's school must learn the lesson of self-denial.